Only one man owns a mosquito net and there is only one transistor radio in the village. Some of the older people still wear tapa cloths but new ones are seldom made now. The more common form of dress is a pair of shorts, a skirt or a laplap, the skirts being mostly sewn at mothers' union sewing classes run by the Anglican mission at Sasembata.

Two men in the sample own shotguns, costing $58.75 and $59.75. These are the only items in the village representing large capital outlays and several other men had made contributions of $2 and $6 towards their purchase, so they can borrow them in return.

None of the houses conforms to the traditional Orokaiva style, but all are built wholly of local materials. They contain no raised platforms for sleeping, no shelves for food storage, and no cooking facilities other than an open fire. One man has built a 'kitchen extension' to his house while several other households cook primarily in shelters outside. Also, one man has built a simple table and bench outside and some members of the household occasionally eat at this.

A creek running beside the village provides the water for bathing, cooking, laundering, washing dishes and pulping coffee. Paths are narrow and unimproved despite constant use so that they become difficult to negotiate in wet weather. Not all households have pit latrines and those that do only use them irregularly. Small children often defecate on the village surrounds and standing water in various parts is a further health hazard.

Inonda

Inonda lands run from the low plains (200 feet above sea level), beside the Sambogo and Girua rivers, into the foothills of the Hydrographers Range. They include a variety of landforms, soils and vegetation - one-third of the village lands are covered with soils of the Popondetta family, which are well-drained sandy loam volcanic soils, supporting grasslands of Saccharum spontaneum-Imperata cylindrica alliance; one-fifth consists of coarse-textured riverine deposits which are moist, apparently fertile and support forest and regrowth. These are preferred for food gardens, although gardens are also made on the lower valley slopes of the Hydrographers, where the soils consist of well-drained clay loams covered with dense forest or secondary growth. The soils of the foothills are shallow and stony, supporting lower montane rainforest and, as with the grasslands, this area is used only for hunting and foraging. The CSIRO survey classifies most of the Inonda lands as having moderate land-use potential.

177 fraternised with them. In fact, the friendly atmosphere created by
829 both the American and Australian troops during the war gave the Orokaiva
769 a different view of Europeans than they had before and must have greatly assisted the acceptance of the economic development ideology and local government council movement in the 1950's and 1960's. A
[415] great proportion of the cooking pots, adzes and other steel tools found in the villages today were gifts from the Americans.

769 In all the villages I visited, people listened to the news
829 broadcasts in Motu and Pidgin English; hence they heard about the Vietnam war and we discussed it a few times. The reaction was strange:
[209] it was a great pity that those American boys were being killed in
[191] Vietnam, because they were wonderful people. There was distinct disappointment that the Americans had decided to go to Vietnam instead of returning to Papua-New Guinea. Some jealousy was felt towards the Vietnamese who had now been thus favoured. I tried to assuage the disappointment felt by my informants by summarising some facts from the Manchester Guardian Weekly, my only source of knowledge at the time, but I could see that the convictions of the Orokaiva on this point were unshakable; they knew some things about the Americans which I was (or pretended to be) ignorant of.

Section 10: Self-Group Image

829 The self-group image of the Orokaiva has undergone a profound
[178] change since the war. The question that we need to investigate here is the extent to which the eruption experience affected this long-term change. The most useful procedure will therefore be, as in Section 8,
121 to set out first the present self-group image and its general development
128 over the last few decades; secondly, to place the data we have on the period immediately following the disaster in the framework of this general development.

829 Like other peoples I have personally studied (the New Zealand Maori and the Canadian Indian), the Orokaiva have been the recipients of a barrage of propaganda on the part of missionaries and government officials, who were critical of Orokaiva material standards, social customs and religious beliefs. They also supplied severe sanctions against those who did not change their material standards and customs while considerable inducements were held out to those who would. The Maori and the Blood Indians, while complying on the whole with the demands of the whites, at the same time retained a strong belief in the greatness and, often also, the superiority of their old customs. I was therefore surprised that the Orokaiva had nothing good to say about their own past, representing it as a nightmare from which they were glad to have escaped, while the teachings of the Europeans as well as their goods, provided an opportunity--the only known opportunity--for vast improvement.

875 spite of this vast differential, the mission continues to recruit
[465] certificated teachers who are qualified for government jobs. These men live on the mission stations with their families. The mysterious aspect of the salary question was the payment by the government of a
654 grant-in-aid to the mission in respect of all mission teachers who
797 held A course certificates or better. The amount payable ranged from
875 $240 per annum to $1000 per annum according to qualifications and skin colour, but in all cases the government paid the mission in subsidy far more than the mission paid the teachers. The only explanation of the disparity I could get was that the Bishop had suggested and the teachers had agreed that all mission teachers work equally hard and well and should be paid the same. Thus, the money received from the government was supposedly shared among all teachers--certificated or not--and the government is apparently not concerned how the mission spends the grants-in-aid.

871 Mission schools are inspected by departmental officers and receive classroom materials on the same basis as Administration schools.
[877] Grants-in-aid are paid to missions for the maintenance of students at a boarding school. There is provision for Local Government Councils to provide school facilities over and above the government minimum standard, and receive government subsidy for these, but this provision was little used in the Northern District. Though a few of the school texts have been prepared by the mission, most materials have been supplied by the Department of Education. These materials tend to be class sets of graded school text books in the basic subjects, English, Mathematics and Social Studies. Little reading material is available
[207] over and above basic texts. Such curriculum enrichment as there is comes mostly from the educational broadcasts which are frequent and produced with great care. In view of the limited training of most teachers, the value of these radio lessons is considerable. In 1965, 38 broadcasts per week were available to school children.

652 In 1967, the government brought in an education tax which was
871 expected to be levied by school principals. The various missions of the Territory were disturbed about this demand, as it would turn them into collection agents for the government. Furthermore, the missions knew the fallacy of the argument on which the government relied for the defence of this tax. It was not true, as the government alleged, that Papuans passively accept education as a handout and feel no obligation to contribute to their children's school education. Orokaiva parents, and notably those of Sivepo, are constantly making substantial contributions. The head teacher at Sasembata told me that in 1966-67 he had received $300 in financial contributions as well as a great deal of labour assistance for the building of new classrooms, new teacher's residences, the hospital, etc. and the building materials necessary for these projects including sago, thatch and blackpalm flooring--both of them scarce materials requiring a good deal of labour as well. These contributions if calculated in financial terms would come to a good deal more than the tax of $1 per child the head teacher was